

THE OLYMPIAN



WHAT
ARE THESE TWO
OLIVE TREES ETC
ZECH. 4:11-14

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ---
THESE ARE THE TWO
OLIVE TREES ETC
REV. 11.3.4

R.M. SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK

CONTENTS

QUESTIONS OF THE HOUR, 25	MONOGRAPHS, 38
NEWS OF THE CHURCHES, 30	EDITORIAL NOTES, 45

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

FEBRUARY, 1906.

2.

QUESTIONS OF THE HOUR.

OUR TRUE MISSIONARY REJOICING.

REV. J. M. FOSTER, BOSTON.

Our Lord chose seventy men and sent them before Him on His journey to Jerusalem, charging them to preach that the Kingdom of Heaven was nigh, to heal the sick, cleanse the lepers, cast out devils and raise the dead. It was a temporary mission. The charge and commission were the same as that previously given to the twelve. It was an expedient to complete the work of announcing His kingdom in the short time left before He suffered. Elated at their success, before they reached the holy city, as it appears, these disciples turned back, and made their report to our Lord: "Even the devils are subject unto us." Our Lord was pleased with this evidence of the power of His kingdom, and He said, "I beheld Satan, as lightning, fall to the earth. Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy, and they shall in no wise hurt you; nevertheless, in this rejoice not, that the spirits are subject unto you, but that your names are written in heaven." The general meaning of this evidently is: This world is under the dominion of Satan and the powers of darkness. It is Satan's empire. He leads the world in the rebellion against God. The mission of the Redeemer was to destroy the works of darkness and

rescue the kingdom. He met Satan and conquered him on the field of law by His cross. "He spoiled principalities and powers, and made a show of them openly, triumphing over them in His cross." "Through death, He destroyed him that had the power of death—that is, the devil—and delivered them who through fear of death were all their lifetime subject to bondage." And now He is engaged in a campaign to conquer Satan on the field of fact. He is enlisting an army. He has planned His campaign. He has stationed His forces. There are two maxims that a general observes—seize the enemy's centers, seize the enemy's outposts, and keep open communication between the centers and outposts. Our Lord has done this. Great Britain, America and Germany are Christian nations. They dominate the world of affairs. China, Japan, India, and the Islands of the Sea are being taken for Christ. By railroad, steamship, telegraph and telephone constant communication is kept up between the centers and outposts. Our Lord is leading His army to victory. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spirits of wickedness in high places." "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds." "They overcame by the blood of the Lamb

and by the word of their testimony, and they loved not their lives to the death." The battle is not ours, but God's. He overthrows the walls of every Jericho while His people shout and blow the ram's horn of the gospel. He drives the Canaanites out by hornets, by stones falling from heaven and by fire that goes before His face. "For neither got their sword the land, nor did their arm them save; but Thy right hand, arm, countenance, for Thou them favor gave." Therefore our real rejoicing is in the fact that we are called and chosen and faithful in Him, that He has entered our names on His muster-roll, that He has clothed us in the whole armor of God, that He has strengthened us with might by His Spirit in the inner man, and that by His grace we follow the Lamb wherever He leads us, as good soldiers of the cross, enduring hardness for His sake.

But let us get closer to the Saviour's meaning. The Apostles had the ordinary power of the word to awaken, convict, renew, sanctify and perfect sinful men. They also had the power of working miracles to confirm this message. John the Baptist said: "He shall baptize you with the Holy Ghost and with fire." There seems to be reference here to this double gift. After His resurrection our Lord met His disciples in the upper room and breathed on them and said: "Receive ye the Holy Ghost." And then He charged them to remain in Jerusalem until they were endued with power from on high. On the day of Pentecost the Holy Ghost came with the sound of a rushing mighty wind in the form of a pillar of fire, and tongues of fire were cleft from it and placed on the heads of each of the disciples and they spake in divers languages. This was the promised baptism of fire.

"The spirits are subject unto you" seems to include both the ordinary power

of the gospel preached and the miraculous power. The first continues. The second ceased with the Apostles. There is a sense in which power corresponding to the second is continued in the Church. Men have been raised up, like Augustine, Athanasius, Luther, Calvin, Knox, who have power to move communities, nations and generations even. But however that is, it was necessary for the Apostles to have the power of miracles. The heathen had never heard of Christ. Salvation by the blood of God's Son was so strange that it was necessary for the messengers to prove its heavenly origin by miracle working. And their hearers believed that as they had power to do signs and wonders without, their gospel would heal their souls.

You can imagine the heralds of the gospel approaching an Eastern city. It is surrounded by high walls. Through the gates the people come and go. At the gates, as at this day, there are maimed, halt, blind, lepers of all stages, from red skin to decaying carcasses. The messengers do not avoid them as travelers usually do. They do not go to the rich and powerful, and seek the places and homes of the learned. They go to the distressed, whose withered hands are stretched out, whose sightless eyes are turned imploringly toward them, and they give help in the name of Jesus. By the power of Jesus the blind see, the lame walk, the lepers are cleansed and unclean spirits are cast out. The people rejoice and believe that, as Jesus' name has power to heal their bodies, there is also power to heal their souls. That is the way to-day. Our senior missionary, Rev. A. I. Robb, while home, told us how difficult it was to convince the Chinamen that they were not selfish in coming among them. And it was only by doing for the Chinese people what no one else would do for them—helping them, returning good for evil,

suffering for them, and willing to sacrifice everything, even life itself, for their good—that they were convinced that the missionaries were their true friends and would believe their report concerning the sufferings of Christ and the glory which followed. Pastor Hsi, one of China's Christians, made many tours for the spread of the gospel. He established a Refuge for the sick wherever he went, and by remedies and prayer healed those who came, and thus prepared the way for the gospel. It is the same at home to-day. If the minister simply occupies a profession and receives a salary there will be little accomplished. But if he give himself wholly to his people, seeks not theirs, but them, kindly helping those who wrong him, giving his own away for others, making sacrifices, not regarding his health or even his life, if by any means he may save some, "this man will be blessed in his deeds." Miraculous power was necessary for the Apostles, but not for us. There never had been a case of a nation transformed by preaching the truth. The Greek philosophers and poets had proclaimed great truths, but not even themselves were made better. The nation of Israel had been organized at Sinai. God led them by the pillar of cloud and of fire and fed them with bread from heaven and water from the rock. The Red Sea and Jordan parted before them. The walls of Jericho fell. The sun stood still on Gilboa and the moon in the valley of Ajalon. The stars in their courses fought against Sisera. But the people turned aside to idols. God gave them into Babylonian captivity for seventy years. He brought them back and planted them again. But still they provoked the Most High. And when God's Son, the Heir, came, they slew Him. And for this God cut them off from being a nation. And the Apostles had no example to prove the power of the gospel.

But now it is different. Our fathers worshipped stocks and stones. The Angles, the Normans, the Jutes in Norway looked out upon the North Sea. They were pirates, brave-hearted, but superstitious and idolatrous. The missionaries came to the British Isles, and they believed. The British nation was founded. The English nation gave birth to the English language. A free government was set up in the Magna Charta, wrung from King John by the barons in 1205. The Bible was translated into English by Wycliffe in 1380 and carried by his evangelists, the Lollards, through all the islands. This opened the blind eyes. The Sun of righteousness arose. The printing press gave out Bibles. A net-work of railroads was stretched over the land. Ships were built and sent to the ends of the earth, carrying missionaries. Great Britain controls one-fourth of the earth. The United States has grown up under the same gospel. Not only nations, but individuals have been transformed. The gospel elevates the tastes of men. A converted man gives more attention to his attire, to his home and family. It subdues the passions. Peter the Great was such a passionate man that he would strike down his courtier and then weep over his own folly. He said, "I have conquered empires, but I cannot conquer myself." Only the grace of God can give a man self-mastery. "He that ruleth his spirit is greater than he that taketh the city." The gospel brings appetite into subjection. Many a victim of drink has been made temperate by the grace of God, to whom all other influences were like the new cords with which Delilah bound Samson.

Now the missionaries have all these facts to use as proofs. The process is slower, but it is just as sure. The missionaries have mastered all the great languages of the world and translated the

Bible into them. The process is slower than "the gift of tongues," but it is just as effective. "The works that I do shall ye do also; and greater works than these shall ye do."

These results produce joy. No one is so happy as the new convert. When the man sinking under the load of his guilt is pardoned through Jesus Christ, he says: "O blessed is the man to whom is freely pardoned all the transgressions he hath done, whose sin is covered." The man who was sinking in the pit where there was no standing is lifted up and his feet placed on the Rock, and he sings:

"He took me from the fearful pit,
And from the miry clay;
And on a rock He set my feet,
Establishing my way."

The man whose blindness and darkness have been exchanged for sight and light, says: "I am called to show forth the praises of Him who hath called me out of darkness into His marvelous light."

And ministers who see the selfish made generous by Christ's words, which are spirit and life, the vicious and dissolute made pure and virtuous and kind by the subduing power of divine truth, must needs rejoice. "There is rejoicing in heaven over one sinner that repenteth." Are we to understand that the Saviour forbade His disciples rejoicing in the success of their ministry? Not so. For He rejoiced in it. "At that hour Jesus rejoiced in spirit and said, 'Father, I thank Thee that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in Thy sight.'" He looked over the Scribes and Pharisees, the priests and elders, and the Gentile governors, none of whom had been chosen, and He said, "The wise and prudent are left in darkness." He looked upon His Galilean disciples, ignorant, unlearned, very babes,

and He thanked God for the choice. But *His choice, His call, and His revelation* were necessary to fit them for *His commission*. In that they were to rejoice. His language is indicative of preference, and not a negative. By a well-known idiom this is the meaning: "Do not rejoice so much because the spirits are subject, as that your names are written in heaven." Why is this true?

1. Because the salvation of a minister is specially difficult.

It is generally thought that the reverse is true, that it is very easy for a minister to be saved. But consider that he cannot be saved unless he obeys God. And when he received a commission to go to those to whom he feels unable to minister, he is disposed to draw back. He must speak of law to the judges, of diseases and remedies to the physician, of buying and selling the fine gold and pearl of great price to the merchant, of planting and plowing and reaping and pruning and fruit-gathering to the husbandman. Who is sufficient for these things? Men neglect him, resent his overtures, and he feels like fleeing to Tarshish instead of preaching in Nineveh.

When Jeremiah was called of God to preach to Israel, he demurred: "I am a child; I cannot speak." But God promised to put words in his mouth, and also to be with him. The prophet thought that meant that God's words would be a live wire, shocking all who heard them, and that God would be an invisible shield to him. In both he was disappointed. The people did not regard his message, and they took him and put him in a foul prison. The prophet was tempted to be silent. But God's word burned like a fire in his bones. Then he cried to God. God heard him and comforted him. Then he found his mistake. God's word had accomplished the divine purpose after all.

And God had not promised that he should realize His presence, but only that He would be present with him, and that He had done.

Now a minister is sent to the foreign field. He finds mountains in the way. The Anakim are there. They have chariots of iron. They live in cities walled to heaven. He is tempted to return. Then the challenge comes: "He that having put his hand to the plow, looks back, is not fit for the kingdom of heaven."

Our Church has been in the Syrian field forty-nine years. The results are disappointing. The Mohammedan power crushes the people to the earth and holds back those who would help them. The people are poor and ignorant. There is a

(concluded next issue.)



We never tire of the doctrine of the Holy Spirit, and the secret of His constant enduement is simple, childlike faith in the Father, Lu. 11, 13, and implicit obedience to the Word of God, Ac. 5, 32. The Spirit imparts to believers the "mind of Christ," I. Cor. 2, 16, i. e. And He prays in them, Ro. 8, 26, and works through them, Col. 1, 29, according to the will of God. Dr. Cheever tells us that the Rev. William Tennent once prepared an elaborate sermon to convince an infidel in his congregation. In delivering his discourse, the preacher became so confused that he was forced to close it, being unable to go on. Mr. Tennent had often preached with great power before, and the infidel concluded that at such times the preacher must have been aided by power from God. These reflections soon resulted in the conversion of the infidel, and Mr. Tennent always referred to his sermon as, after all, one of the most profitable he ever delivered.

—*S. S. Illustrator.*



Spurgeon said that soul-winning in his church was a success because in a prayerful spirit so many of the members were on the watch for souls. How often do we find a church in which the members sit idly by, allowing every opportunity for soul-winning to go unused! Then they deplore the absence of ingathering, and begin to hunt around for a new minister. Such a church will never have a revival—for a minister can do nothing more than lead a working people. He cannot do their work half.

—*W. Gordon in the Strand Magazine.*



It is one thing to ask God to help us in our plans. It is quite another thing to ask God how we can be helpers in His plans. Every man is glad to have God's help; only now and then is found a man whose first thought is how he can help God. What is your chief desire in your morning prayer for the day? Your honest answer to that question may reveal to you your spirit and purpose in life.—*H. C. Trumbull.*

NEWS OF THE CHURCHES.

ABROAD.

Latakia, Syria.—An item or two in a personal letter from Rev. Jas. S. Stewart, dated Dec. 9, 1905, will show the condition of the work at that time:

Dr. Balph has not been well for about a week, but is going about and doing the work that has to be done. He has fever occasionally, and asthma. He has been working too hard and constantly since he came back. Miss Cunningham has improved a great deal in health and strength. Two days ago she was able to go by an English merchant ship to Suadia direct. This seems to us a very kind providence, as she was not able for so long a journey on horseback.

I expect to set out for Suadia next week, to help her get started in her work.

Two Sabbaths ago I dispensed the Lord's Supper at Tartous. A young man from Melkah confessed Christ, and another who expected to be present, was for some reason hindered. We hope to receive him at some future time. Hanna Siman, our teacher at Melkah, has been transferred to Tartous, and the former school is now vacant. But I hope we may be able to send a young man to fill the vacancy soon. The average daily attendance at the Tartous school for November was 106, and at the Sabbath school, 98. Licentiate Juraidiny has not been well for a month or more. We hope, however, that he may be spared for many years of service still in the Master's vineyard.

Teacher Antanius Tsad of Inkzik is for the present employed as evangelist to visit outstations instead of Licentiate Saleh. He started to-day to visit Gunaimia and Inkzik. The schools in those places are doing good work.

We expect to have a communion soon in Latakia, perhaps in connection with the week of prayer. May the Lord send us a reviving time! Our Sabbath and Thursday services are well attended. It looks as though we must have more church room to seat those who come.

Suadia, Syria.—This letter, from Miss Meta Cunningham, dated Dec. 22, 1905, will interest our readers:

In the good providence of God, an English steamer called at Latakia, and I was able to get to Suadia by sea, which was much more comfortable than the long, hard trip overland. The sea was calm, and we had a good landing in Suadia. It is often very difficult to land on account of the sandbar at the mouth of the river. I did not expect to see any one, as it was early in the morning, but the brethren were all there. They had been on the lookout for the steamer, and as soon as it blew the whistle they all came down to welcome me back again. More than two hundred people have called, and I was busy for a few days entertaining callers.

We did not succeed in getting a teacher for the boys' school. It is as hard to induce the native teachers to come to Suadia as it is the foreigners. I trust God will fit and prepare some one for the carrying on of the work. Mr. Stewart came last Thursday and stayed until Monday. It rained almost all the time he was here, which made it unpleasant for him. Sabbath, however, was dry, but cold. The house was full in the morning. If the school children had been there we would not have known what to do with them. There were over thirty in the afternoon.

Mr. Stewart gave us two good sermons, to which the people gave marked attention.

The first week after my return we had the women's meeting in the waiting room off the pharmacy, as usual; but it was crowded, and more than thirty had to go away; they were round the windows, the doors and even out on the street. The next week we had our meeting in the chapel, and the house was full. I only hope they will keep it up. I am trying to get the people to pay for their girls, at least a little. It is very hard work. I have got two to promise to pay, and I hope it will be a beginning. There is the usual complaint of oppression, etc., and the Greeks are divided among themselves. One party had broken off from the sect and formed an independent sect of their own. They style themselves Protestants. It is quite independent of the Church, and, as far as I can see, simply a political movement to avoid paying back taxes. We are not likely to reap any benefit from it. Still they may be more amenable to gospel teaching. It is a critical time here, and we need the prayers of the Church.

It was raining hard when Mr. Stewart left here, and it continued for two days— heavy rain, so that he would have a hard trip. He certainly needs some one to help him in the oversight of all these mission stations.

Cyprus.—Writing Dec. 29, 1905, Rev. Walter McCarroll sends an encouraging word:

This month has brought us the coldest weather we have experienced since coming to the Island.

In the beginning of December I again visited Famagusta, and found the work there in an interesting and promising condition, another man, a school teacher, having cast in his lot with the brethren there, and several others deeply interested.

Colporteur Zacharaki has just returned from a trip of 209 miles, having sold 76 books, Bibles, Testaments and portions, and preached the gospel by sermon and conversation to 290 persons.

Here in Larnaca a promising young man who is a teacher in a neighboring village attends the Sabbath services quite regularly, and seems much interested in the truth.

This year we have about fourteen Turkish boys in the school who take the Bible lesson daily without objection or disturbance. "In due season we shall reap if we faint not."

Mersina, Asia Minor.—Miss E. M. Sterrett sends an interesting letter about her work in this field, dated Dec. 16, 1905:

Schools opened Sept. 25, which was a week later than we had planned to begin this year; but some of the teachers were belated, hence the change. At any rate, ours was open before the other schools in Mersina, and, I presume, we got some of the children who otherwise might have gone to some of them.

We have more day pupils than ever before, with a better average attendance. In the boys' school the rooms are too crowded for comfort, especially the primary room. We have seven teachers, who are doing their work conscientiously, I believe. It is well we have such faithful co-workers, or the work might suffer. I am not able to make as close acquaintance with the pupils and their recitations as I should like. I do not know all their names yet. At times I imagine my influence is not any farther reaching than a dose of homeopathic medicine. Many things that ought to be done remain undone. Everybody's time seems to be full.

There have been a few cases of sickness in school, but none serious. Just a few

days after school commenced a little girl who had been in boarding school for three years, died at her home. Thirteen days later, her mother also died. We had gone to see them often, and they were always pleased when any one read and prayed with them. The Bible which the little girl had earned in school by committing the Shorter Catechism was the one used. Marta is one of the children who had undertaken to teach a grown-up person to read, and she was trying to teach one of her grown-up brothers. The other one can read and write, and after his sister's death, he brought back books that she had from our library and got others. He sometimes comes to church here. The death of this child had a quieting influence upon her schoolmates for many days, and every one expresses sorrow when we once in a while come upon her name in a book she had had, or see some needle-work she has done. Some of the prettiest doilies we have are from her hand. There have been so many sudden deaths among people we know, some of whom were in a way connected with our work, that we cannot help but realize how very short our time is.

The work in Tarsus and Adana is encouraging, and the school in Tarsus seems to be going on without molestation from the Government.

The presence of Mr. C. A. Dodds in Mersina gives more freedom to Mr. R. J. Dodds to visit the surrounding villages.

Tak Hing, China.—Dr. Kate McBurney writes as follows under date of Dec. 2, 1905:

Through all the rumors of dangers and persecutions, some of which are too true, we have been preserved and are all enjoying excellent health. The cool weather has been with us long enough to show a marked change in the appearance of some

who looked a little pale and thin after the heat of the summer.

The usual lines of work go on about as usual. Ground was broken for the new hospital this week. The chapel is being painted, and the seats are being made.

One of our members—who was also one of our teachers—Tse Sin Shang, died yesterday of tuberculosis. This is not the teacher of whom Dr. George wrote, although having the same surname. The latter died some months ago of the same disease. The one who "entered heaven" yesterday is a relative of Tse Apo, the first convert in Tak Hing. He was employed about three years ago, and was given some instructions preparatory to teaching some of the expected additions to the mission force at that time. He was Dr. and Mrs. Wright's teacher for a year. He then taught my sister and me for a year, and had taught Mr. Kempf for about a month, when he had a hemorrhage from the lungs, and has not been able to teach since. He leaves a widow with two small children. Of his immediate family, he is the only Christian, as far as we know. A sister has given evidence of interest in the doctrine, but her husband is thought to oppose her coming. The father and brothers are interested in a gambling establishment, in which they have become poor. They were at one time a family of some means; at least were in easy circumstances.

The funeral is to be held this afternoon and is to be conducted by Mr. Robb. This is the first death among the Christians, and we are thankful that his family are willing he should have Christian burial. They came down yesterday to invite the Christians to go up, as they thought the end was near. All who could leave went to see him. They had moved him out of the dark, ill-ventilated apartment in which he has lived, into the open living apart-

ment, where he could at least get better air. He was lying on a piece of matting on his hard bed boards, with a block pillow. He was in the extremity of weakness and emaciation, but did not seem to be suffering pain. He was perfectly conscious, and knew us, although too weak to converse. He could answer when spoken to, and said he was relying on the Saviour, and knew he would soon enter heaven. He said his heart had great peace, and that he was glad to go. Mr. Robb offered prayer. There was little more we could do, so came home. He died an hour later.

No doubt the home papers have had much to say about the Lein Chow massacre, and there is indeed much to say. Perhaps some conjectures have been in print that had better have been left unexpressed, if we may judge by some things that have been in print in the dailies of the Orient. As to the details, they can scarcely be represented as more revolting than they were, and perhaps it is just as well that these cannot be fully known in this world. The official investigation is at present being carried forward. The results of this will not be given to the public until it has been completed, and then we will have something definite.

The impression seems to be that there is a condition of general unrest everywhere throughout China, and perhaps especially marked in Kwong Tung Province. It is not the result of the boycott, rather we should say it existed before to some extent, and has been increased by the boycott and other grievances.

New China is being born at the expense of the life of old China, and we may be sure she will die hard. It will be a bitter death, and the infant nation will need the sympathy and help of the older and stronger nations around her. She is a feeble and struggling nation, with a body

far ahead in size; but, like other infants, with all the elements present to insure a successful career. All depends on her development. She sees the pretty candle and wants to take hold of it in her own hands, and gets burnt. A little knowledge is just the same now as it was in Solomon's time—mostly edge. Pressure from all sides is urging China into the use of her stock of modern learning before it is ready for use. Consequently she is trying to use edged tools before the handles are on, and the result is she is not only a menace to the well-being of those around her, but to herself as well.

It is true that Chinese subjects have abused their privileges in America, thus wearing out their welcome and the patience of those who have to deal with their admission into the country. This is no excuse for the abuse of worthy Chinese, who are entitled to the privileges accorded to law-abiding citizens of other countries, and it is most humiliating to learn to what extent these abuses are carried on. It is a subject that must be seen from all sides in order to be appreciated. As America can see one side, and China another, and a very different one, with great mountains of wrongs and injustices from both sides, heaped in between, it seems hopeless to look for them to see eye to eye on the vexed question. There are some fine people among the Chinese. No doubt there are multitudes of just such ones who have not yet heard the gospel directly. Their introduction to the Western "doctrine" is their reception by a nation which to them represents Christianity. "Jehovah" is the "God of America." "Jesus" is "America's Saviour." America, to the man of average intelligence in China, is the exponent of the religion we came to teach. They are very ready to call our attention to the discrepancies between the teachings of the Bible and the behavior of a Christian

nation toward a nation that has not yet had the light. I am sorry it is true, but glad that under the circumstances I could truly say that America is not, strictly speaking, a Christian nation. We are able to prove that Jesus did not come to save America only, and that if He belongs to any country in particular, it is to Asia; but they cannot help wondering why we needed to leave America to find heathen people. Of course, the Christians are not saying these things, and when a teacher—they are by force of circumstances somewhat familiar with the teachings of Scripture—asks in a respectful way why it would not be our duty first to teach those of our own nation, we are glad to say that God calls every one of His children to do a special work for Him, and that we do not have to choose for ourselves if we will listen for His voice, and that there are many Christians in America who are es-

pecially called to do that very work there, but that we are just as definitely called to do His work in China, and still others have a direct call to other lands.

It is a significant and hopeful fact that these non-Christian but intelligent Chinese scholars, having read the Bible, realize that to follow its teachings would be a successful solution of national and international difficulties. How true it is was never plainer to us than when viewed from this distance, placed as we are in a Chinese setting.

The Chinese people, so strangely behind in the advance of civilization, get a strong hold on the hearts of the missionaries who come among them, and some of them realize it. It is only because "they know not what they do" that others take the lives of their best friends. "Father, forgive them."



In a personal letter from Australia, dated Dec. 8, 1905, Dr. John G. Paton writes that he is yet holding on at work with encouraging success. He has almost daily drives in the far interior, and finds it difficult to get in and out of the conveyances, yet he does not like to give up, though his friends are urging him to do so. Some months ago he was nearly killed by being thrown from a carriage in a runaway accident. He fell on his head in the road. The men on the train whose passing had frightened the horse, supposing that he had been killed, backed up to the place where he lay and took him to a doctor, who carefully examined him; and after the blood had been washed from his face and head, and the wound dressed, he was ordered to bed. But he was not many hours there, for learning that he was expected to address a meeting in a church near at hand, he insisted with characteristic energy on keeping the engagement, and was then helped back to the manse. He says, "I still suffer some pain, but I praise the Lord, He seems to be going to spare me a little longer for His work for and in the Mission."



The following minute from the Records of the Executive Council and Committee of the Presbyterian Domestic Missionary Union in Victoria, Australia, shows the esteem in which the late Mrs. John G. Paton was held: Her wise judgment, clear insight and ripe experience made her a valuable counselor, and her bright, happy personality will long be sorely missed. The remembrance of her many gifts and Christ-like character will be, to those who had the privilege of being associated with her, a sweet and fragrant memory. "She, being dead, yet speaketh." To the bereaved and aged partner of her life, we tender our loving and heartfelt sympathy.

AT HOME.

Allegheny, Pa.—These items are from Central Board of Missions' financial statement:

Financial Statement.

	On hand Dec. 1, '05.	Receipts.	Expenditures.	On hand Jan. 1, '06
Chinese Mission.....	\$215.63	\$287.13	\$111.33	\$291.43
Southern Mission.....	1463.95	565.73	566.83	1462.85
Indian Mission.....	2547.62	179.86	320.83	2406.65
Sustentation	281.92	1.00	282.92
	Deficit.			Deficit.
Domestic Mission.....	2947.39	542.83	2404.56

Domestic Mission.—Appropriations to the Presbyteries for the second quarter were made at the meeting of the Board on Jan. 17, as follows:

Colorado	\$465.00
Illinois	275.00
Iowa	150.00
Kansas	570.00
Lakes.	362.50
M. B. and M. S.....	315.00
New York	294.00
Ohio	50.00
Pittsburg	155.00
Rochester	14.40
Vermont	15.00
	<hr/>
	\$2,665.90

This, with the present deficit, leaves the treasury overdrawn \$5,070.46.

Indian Mission.—Dr. McFarland, when at the Mission, relieved Mr. Carithers of some of his work, thus enabling him to visit and preach at the different stations.

Nearly all of the scholars have returned after the holiday vacation. The attendance at the school and at the religious meetings has been good. The class of Indians studying the Bible is making encouraging progress. Thus far the returns from the farm have been very satisfactory.

Southern Mission.—The enrollment of scholars at Knox Academy is 443; at Pleasant Grove, 85; at Valley Creek, 29,

and at East Selma, 46, or a total of 603. This is an excellent showing. Mrs. Simms, who has charge of the lowest grade, has an enrollment of 117, with an average attendance of between 85 and 95. Miss Wilson has an enrollment of 75. Mrs. Reed has been authorized to employ temporarily some one to assist Mrs. Simms.

Chinese.—The enrollment for the month was 15; average attendance at the night school, 4 1-6; at the prayer meeting 8 1-2; on Sabbath, 9 3-4; of whites at the prayer meeting, 3 3-9, and on Sabbath, 7 3-4.

Twenty-six dollars have been contributed by the scholars to the Chinese Foreign Mission.

J. W. SPROULL.

Olathe, Kansas.—Annual report of L. M. Society for 1905:

Can we give a satisfactory account of our time and opportunities that we as a society have enjoyed during the year 1905? We fear not. But perhaps a partial report would be better than none.

The society held ten regular meetings, with two or three extra meetings for work. Our interest in the mission fields of the Church has been increased and strengthened from time to time by receiving letters from our missionaries.

Our February meeting was especially interesting, as a part of the time was de-

voted to special exercises in memory of our departed missionary sisters, Mrs. A. I. Robb and Dr. Maude George.

Our September meeting was also interesting, as it was our anniversary day. Our work has been much the same as in years past.

A box was prepared by the society for the Southern Mission, which contained two comforts, two quilts and quite a number of ready-made garments.

God in His providence has seen fit to call one of our oldest members to the Home above. Surely our loss was her eternal gain. Two of our number have moved to other fields of labor. There has been one new name added to our roll during the year.

MARGARET ATCHISON, Sec'y.

TREASURER'S REPORT.

Receipts.

Cash on hand Jan. 1.....	\$21.25
Dues collected	67.65
Freewill offering to China.....	10.00
Y. W. Missionary pledge for 1904.	5.25
Y. W. Missionary pledge for 1905.	8.50
Building fund	4.00
Miscellaneous	6.61
	—————
	\$123.26
Work to the value of \$50 to Southern Mission	50.00
	—————
	\$173.26

Expenditures.

Y. W. Foreign Missionary.....	\$12.50
Cementing basement	30.85
Beds for school in China.....	10.00
Jewish Mission	15.00
Foreign Mission	15.00
Southern Mission	10.00
Miscellaneous	11.98
	—————
Amount expended	\$105.33
Amount on hand.....	\$17.93

RHU MILLIGAN, Treas.

Newburgh, N. Y.—The fourth Sabbath of December, 1905, was the fiftieth anniversary of the pastorate of Rev. J. R. Thompson, D.D., minister of the Westminster Reformed Presbyterian Church of Newburgh, N. Y. The congregation was organized Nov. 12, 1854, with thirty-three members, and public worship was first held at the Court House. A church edifice was completed in November, 1855, and was dedicated on the 25th of that month. Dr. Thompson preached in the afternoon and was ordained and installed pastor Dec. 19 of the same year.

Dr. Thompson, son of Elder William Thompson, was born near Newburgh, Sept. 25, 1824, received his preparatory course of education in the schools of that city and graduated from New York University in 1847. He then studied theology for four years in the Reformed Presbyterian Seminary in Cincinnati and afterward at Northwood, O. He was licensed to preach the gospel April 16, 1852, and, on returning from Europe, where he spent a year, he was called to the Westminster Church, where he has been ever since actively engaged in the ministry.

In the morning Dr. Thompson selected for his text I Cor., 2, 2, from which he had preached fifty years ago. He made some interesting remarks, according to a report in the *Daily Journal*, in regard to changes that had taken place during the half-century he had occupied the pulpit: "When he began to preach there were only ten Protestant Churches in Newburgh, and now there are more than twenty. All the ministers who then preached, and all the physicians who were then in practice are now dead. All the members of the congregation of fifty years ago, but two, are gone. And all the ministers who were in the pastorate of the denomination half a century ago have passed away, but one, and he is retired.

“Dr. Thompson told the people that in their church home they had as many privileges and could worship God and have as much spiritual enjoyment as anywhere else. He said that he had found more work than he could do, and had never yet seen a man wide enough to fill the field in which he labored.

“In closing, Dr. Thompson remarked that he did not know how much longer his pastorate would last. He had been thinking seriously of sending in his resignation at the end of his fiftieth year. If he thought it was for the best interest of the congregation and for the glory of God

he would offer it. His decision in the matter depended largely on his congregation. While he had strength, he was willing to do all he could for the welfare of the people.”

At the afternoon service, Dr. Thompson delivered an admirable address on the subject, “A voice from a half-century pastorate.”

We congratulate our brother on his long term of service in the gospel ministry, rejoice in his continued strength, though now full of years, and trust that he shall be honored to preach a full Christ for a long time to come.



“Not many years since,” writes a minister of the gospel, “I had occasion to solicit funds to aid in the prosecution of a work of benevolence. I stepped into the office of a Christian friend, with whom I had a partial acquaintance, and incidentally mentioned the unpleasant business before me, and inquired of him for the residence of a certain benevolent individual, and added that I hoped to get one dollar of him. After receiving directions, I turned to go. ‘But, stop,’ said this brother. ‘Suppose you let me have the privilege of contributing a little of the money which the Lord lent me to this cause. Put down twenty dollars for me.’ I expressed my surprise that he should contribute so liberally, and remarked that I should feel it my duty not to call on him very soon on a similar errand. ‘Well, then,’ said he, ‘my brother, I think you will very much mistake your duty. If you knew how much pleasure it gives me to contribute of my substance to the Lord, you would feel no reluctance in calling again. Never pass me by. Call, and I think I shall be able to do something; and if not, my prayers shall attend you.’”



God hath a thousand keys to open a thousand doors for the deliverance of His own when it has come to the greatest extremity. Let us be faithful and care for our own part, which is to do and suffer for Him, and lay God’s part on Himself and leave it there: duties are ours, events are the Lord’s. When our faith goeth to meddle with events, and to hold a court (if I may so speak) upon God’s providence, and beginneth to say, “How wilt Thou do this or that?” we lose ground, we have nothing to do there; it is our part to let the Almighty exercise His own office and steer His own helm.—*Samuel Rutherford.*



I do verily believe that the world will come, finally, to understand that God paints the clouds and shapes the moss fibres, that men may be happy in seeing Him at His work, and that in resting quietly beside Him, and watching His working, and—according to the power He has communicated to ourselves, and the guidance He grants—in carrying out His purposes of peace and chastity among all His creatures, are the only real happiness that ever were or will be possible to mankind.—*John Ruskin.*

MONOGRAPHS.

OUR SCHOOLS IN NORTHERN SYRIA.

About the middle of December, 1859, the Mission of the Reformed Presbyterian Church was begun at Latakia, Syria. The pioneer missionaries, R. J. Dodds and Joseph Beattie, who were sent out in the autumn of 1856, devoted the first year to the study of Arabic in Damascus. Then Zahleh, a beautiful town in the Lebanon, was selected as a center of work, but owing to great excitement in the country, the result of war between the Druses and Maronites, the attempt to locate there was unsuccessful. Driven out of this coveted field, the attention of our missionaries was turned to Safed, a town in the highlands, northeast of the Sea of Tiberias, only to be again disappointed in their search for a permanent settlement. In the spring of 1859 they left Beirut, where they had passed the winter, and after laboring for a few months in a little village in the mountains, they determined to visit Latakia, which had been recommended to them as a promising field for missionary operations. There, after careful examination of the locality and its surroundings, they decided to remain, and ever since that charmingly situated town at the head of the Mediterranean has been the center of one of the most successful Missions in Syria.

A REMARKABLE SHOWING.

The first convert, a promising fellaheen pupil of the Bahamra school, named Hamud, was baptized on the first Sabbath of December, 1861. As the years went by, others followed from the pagan Nusairia and from the nominally Christian sects, until in 1879 it was deemed worthy of special notice on the floor of Synod that there were nearly eighty native communi-

cants. I have not the exact figures, but more than a decade ago, a missionary wrote me, in reply to a question on this point, that at least five hundred had been added to the Church since the inception of the work. At the date of the report for 1904-05 Rev. James S. Stewart was the pastor of two hundred and fifteen souls in Latakia center, and now, if you add the members in Suadia, of two hundred and forty-one, a larger congregation by sixty-eight members than any but one in New York City, and larger by sixteen members than the largest in the whole Church, except that one, and within forty-nine of its enrolled membership. In the Armenian village of Gunaimia there is a little band of disciples, not formally organized, but to whom the Lord's Supper is regularly administered, that numbers seventy communicants, or more than any one of sixty-four congregations in the American Reformed Presbyterian Church. And these converts are largely the fruit of school instruction.

This is a remarkable showing, when one takes into account the constant drain occasioned by death and emigration to escape the oppression of Moslem rule, as well as the character of the people that our brethren are seeking to save. Discussing the problems of the Levant Missions in the *Missionary Review* for December, 1888, Rev. Edwin M. Bliss, D.D., says of our work among the Nusairia: "There is something almost fascinating in their gloomy isolation, which has repelled all Christian workers except the sturdy Scotch Covenanters, who, with a persistency not less dogged than their own, but a faith that lays hold on the power of the Highest, have commenced an attack. Their problem is simple, but not the less difficult. They drill, not thro' rock, but adamant."

THE MEDIATOR LEADING THE WAY.

Evidently the first missionaries were under the guidance of the Mediator in all their movements. It was He who closed all other doors and led them to Latakia, where He had many souls to be gathered out of the blindness of Greek Catholicism and the filth of Nusairia paganism; and some of these early converts, men and women, proved as faithful witnesses for Him in the face of persecution as any of the martyrs that shed their blood in Scotland for His Crown.

In this way they were brought into contact with Rev. Samuel Lyde, a consecrated minister of the Church of England, who had established a school some years previous at Bahamra in the mountains east of Latakia, for Nusairia boys. Soon after their arrival Mr. Lyde's health failed, forcing him to give up the work so dear to his heart, but before the end came, he was led manifestly by the Spirit of God to bequeath all his Syrian property to our Mission, and requested his relatives and friends in England to pay them annually about \$300 to carry on the work he had begun. In addition to this school in Bahamra, there was opened in Latakia in 1860 a school for boys, which is said to have been successful from the very first beyond all expectations, notwithstanding the opposition of the Greek priesthood. Soon permission was asked to open a school for girls, and this request met with the unanimous approval of such distinguished ministers in the Covenanter Church as Dr. S. O. Wylie and Dr. J. M. Willson, who were chosen, because of their proved administrative ability, President and Secretary of the first Foreign Mission Board. Their names are signed to the Report of 1860, in which occur these words: "The Board is aware that this is not the most favorable time for enlarging our mission expenses. But it is a very

grave question whether it be safe for us, if we possess the ability at all, to refuse to extend our labors among these poor people." In the Report for next year, it is said: "Educated women is the great want of Syria, as of all barbarous or semi-civilized countries. Until a few years ago no attention was given to female instruction in this land. It was systematically discouraged. Now the door is open. A girls' school could easily be established in Latakia. We should, as a Church, keep this object before us and endeavor, as soon as practicable, to enable our missionaries to enter upon this interesting department of benevolent and Christian effort."

Soon the working force of the Mission was increased. In 1864 Dr. Metheny was sent out as medical missionary, and in 1866 he was followed by Miss Rebecca Crawford, to take charge of a girls' school. In 1868 she had acquired a sufficient knowledge of the Arabic to teach a few girls in Dr. Beattie's house, and before the close of that year a school was housed in a new building, and she was at the head of the instruction.

INSTANCES ILLUSTRATING THE VALUE OF SCHOOL WORK.

Any one who wishes to ascertain from a reliable source the value of schools as an evangelistic agency should read the reports of the Foreign Mission Board, as published in the Minutes of Synod, during the many years that the late Dr. S. O. Wylie prepared them, and also the letters from the missionaries that appeared in the *Reformed Presbyterian and Covenanter*, and must have made that periodical a welcome visitor in the homes of the Church, especially those from the pen of Miss Crawford, who was able to speak from close contact and observation. I will make a few extracts at random from her correspondence with Dr. Wylie and friends at home during thirteen years of

fruitful and sanctified service: July 12, 1871.—“In regard to the fellahen girls, we have deep cause of gratitude. Seventeen --- have been in the school since last October. --- One was taken away by death --- a child of seven years, who had been but about three months in the school. --- In an interval of consciousness Dr. Metheny asked her, ‘Zeineb, do you want to go to Jesus?’ ‘Yes,’ she answered, distinctly. ‘Do you love Him, Zeineb?’ Again she said she did. We have had strong hopes that she was brought here in the good providence of God that she might learn the way of salvation. --- Mr. Beattie went up to the village along with the corpse, and her brother, who was baptized last winter, asked him to have service, and a number of women, an unusual thing, gathered in and listened attentively. --- Two other girls give evidence of having passed from death unto life. One of them, Mara, from Bahamra, who was taken home at the beginning of harvest, to help with the work, when told that her father had sent for her, came to me and said, ‘Must I go?’ ‘How can I detain you,’ was the reply, ‘when your father has sent for you, and Mr. Beattie has given his word of honor that you would go when asked for?’ ‘Oh! how can you let me go back, where I will be compelled to do what I know now is sinful?’ she said. ‘My father will make me lie and steal, and break the Sabbath, or he will kill me. Is it right to send me into such temptation?’ --- We advised her to go as cheerfully as she could, and trust her Saviour to make the way easier than it appeared. She returned, and the testimony of all, enemies and friends, is that she retains her integrity. --- Her age is but about eleven years, and she has been only six months under instruction. --- Two others have since applied for baptism. --- The younger of the two is the sister of Miriam. Her Christian character ripens

rapidly. --- We frequently find her, when the rest are at play, alone at prayer. She frequently gathers the rest under a tree at the end of the yard and reads and prays with them. --- We were reading at worship the parable of the talents. After it was explained, she clasped her hands together and exclaimed, ‘Oh, my God, spare my life, until I can be the means of bringing some one to Christ.’

“We have a prayer meeting Sabbath and Wednesday evenings, and all the larger girls, seven in number, from eleven to fourteen years, with the two assistants, take their turns in leading in prayer. And they would put to shame, in their earnestness and manner, many who have been trained by Christian parents and accustomed to hear prayer all their lives.”

Sept. 29, 1871.—“Of four girls living in Bahamra and one in Hakoon Al Jose --- we had most interesting accounts. Though beaten, cursed and kicked for it, they kept up regularly prayer morning and evening, as well asking a blessing at meals. When they attempted to meet for prayer and singing the Psalms they had learned, or to attend the Sabbath services kept up regularly by our teachers, they were followed, dispersed and abused.

“One named Mari, attending prayer, was reported to her father. On her return she was whipped and was told that she should have nothing to eat that day. Growing hungry, she knelt down and asked God to send her something to eat. Having to go out in the road afterward, she found a piece of bread. Eating it, she returned to the house and told her friends she had asked God for bread and He had given it to her. Every ingenuity their friends could devise was used to make them curse and swear and lie and steal. The friends of the little girl in Hakoon Al Jose, after their own efforts to

make her swear, asked three Turkish soldiers, who had come to gather the tithes, to take her in hand. A more wicked and brutal set than those soldiers could scarcely be found. They are the terror of every sect. They shut her in a room a whole day without food, beating her at intervals. Not succeeding with this, they pointed a gun at her breast and swore they would shoot if she did not say what they told her to instantly. She told them to fire, if they wished, but she would not commit the sin of using such language. Finding she would not, they at last released her."

Nov. 29, 1871.—"The time for communion was set, and, on last Friday, fast day, seven girls and two young men were baptized by Mr. Beattie, and on Sabbath we all sat down at the Table of our Lord—thirty-eight communicants, including five missionaries. It was a day of joy and gladness, a day to be remembered. We ask your special prayers for these babes in Christ, young in years as well as in the Christian walk, the eldest but about perhaps fifteen. They have storms to encounter, such as in our favored land they who profess Christ know nothing about, woman's position here making it all the harder for them. The degradation of woman has been and is the great barrier to the progress of the gospel in this land, but a better day has dawned."

INDIRECT RESULTS OF THIS FORM OF SERVICE.

Then think of the influence that this kind of work is exerting on the community. Dr. Metheny, writing to Dr. Wylie, Jan. 15, 1875, says: "To-day Mr. Beattie and I were hailed by Hammud's father. What a change had come over him. A highway robber, he had put his son in Mr. Lyde's school, where he had learned the way of salvation, and set such a good example before his parents that his aged mother accepted Christ as her

Saviour, as we feel assured, before her death, which occurred about nine years ago. To-day we were delighted with the manifest change we saw in the old man. He does not seem to have any motive for or anything to gain by empty professions. He kissed us and inquired politely for our several families and our welfare. He had risen from a bed of severe illness, which seems to have been sanctified to him. He bid us godspeed in the name of Christ—a thing they disdain to do, and assured us that he had come to love Christ and think as Hammud did. He said he was coming soon to see us to have a talk over these things. Wishing us many blessings in the name of the Anointed, he separated from us and we came on our way.

"The gospel has made a very marked change on all Syrian society, especially in our field, and we are assured that many, like Hammud's father, are on the way to Jerusalem."

Listen to Dr. Beattie's account of a communion service at Bahamra, April 29, 1873: "During the service of Saturday there was a good attendance. Many fellaheen men, women and children being assembled outside and listening attentively at the doors and windows. The greatest interest, however, was reserved for the Sabbath. In the midst of a full house stood the Sacramental Table, while outside, crowded around the windows and doors, was collected a promiscuous assembly of silent and decorous listeners, such as seldom listen to the gospel proclaimed. It was a singular scene, but by no means strange to me. --- Among those who partook, it is an unspeakable satisfaction to know that all the Nusairia female members were included. There they all were sitting humbly at the feet of Jesus in the very midst of their rude and astonished friends, who were constrained in silence

to witness the extraordinary spectacle. We need not pretend to calculate the results of that memorable day."

Read this item found in the *Reformed Presbyterian and Covenanter* for August, 1874, where Miss Dodds, now Mrs. Metheny, relates an "incident which illustrates the method by which the gospel leavens and works its way among those who are brought into contact with its truths: 'You remember Naami, one of our Church members, who died last fall. Short as her Christian race was, her life among her own people brought forth fruit. A little girl who came down last fall knew the Lord's Prayer and 23d Psalm and a number of Bible stories. Upon inquiring where and how she had learned them, we found that Naami had been in the habit of gathering together eleven little girls, of whom she was one, and teaching them as she had opportunity.' How touching this incident, and how full of encouragement and hope. Doubtless the other girls, who have been educated in the schools, and are now at home among their own people, are doing as Naami did, and we may never know what blessed results will come of their work."

These selections only serve to confirm the opinion of Dr. R. J. Dodds, who was no visionary, but a man of clear discernment; and what does he say in a letter to Dr. S. O. Wylie, under date of Oct. 27, 1867? He says: "Neither argument nor illustration is needed to make it plain that, considering the physical, social, moral and spiritual condition of the fellaheen, a most important and efficient means of promoting their evangelization would be a boarding school for their boys and girls under the same roof with a mission family and under the immediate supervision and control of a missionary."

**OPPOSITION TO BOARDING SCHOOLS ONLY
NOISE.**

Knowing the efficiency of our boarding schools in Syria, I recently read with mingled feelings of amusement and sorrow an article from the pen of Dr. Martin, of Antioch, in which he declares his disapproval of such institutions. The secret of his hostility to the American schools in Syria is that the missionaries in charge are women. He does not say so in the letter, but keeps his views on that question out of sight, vainly laboring to show that these schools are not only doing no good but a great deal of harm. He first of all quotes some passages of Scripture that have not the slightest bearing on the subject, thus perverting the Word of God to serve a purpose. Then follow extracts from a diary of the late Mrs. Martin, formerly Miss Rebecca Crawford, and from an "address to the Scottish R. P. Synod of 1874" that she helped him to prepare for that occasion, in support of his peculiar views. Over against these selections from a private diary that his readers have no means of verifying, I place the words of Miss Crawford, published to the churches in the *Reformed Presbyterian and Covenanter*, before she came under the influence of a man who, with all his confessed ability as a missionary, holds that a woman should not be allowed to superintend a Sabbath school or officiate in any public capacity. When he had to be away on the Sabbath, his custom was to instruct his cook or some other equally brilliant native teacher to take charge of the Sabbath school, while his wife sat in the back part of the room, taking mental notes of the way in which the exercises were conducted, for the information of her liege lord on his return home. She was qualified, though a woman, to prepare, as he tells his readers, an address for the Supreme Court of the Church, but it took a man to deliver it.

The same line of reasoning that is fol-

lowed in this article would forbid us to gather into our Sabbath schools for religious instruction the children of unbelieving parents in this country. Listen to this startling objection to boarding schools in Mission fields: "In the providence of God the parents are the persons put in charge of their children, and it appears to me a serious matter to disturb this order. --- There are few things more likely to breed disfavor in the minds of parents toward a mission and toward the gospel --- than that their children should be brought up in a religion, which as yet they, the parents, reject or abhor." Those are the words of a foreign missionary. I thank God he does not represent the American Covenanter Church. What hidden meaning may be attached to the words in his own mind, I do not pretend to know. But, as they stand on the printed page, they say that it is not right for missionaries to use all lawful means to bring the children in heathen homes under the influence of Christian truth, and thus save them from spiritual and eternal death, for fear of disturbing the pagan family relationship. That is not the teaching of Jesus Christ.

With a modesty peculiarly his own he says at the close of his letter: "I may be permitted to say that I conduct here simply day schools, that I try to make them nearly like a Sabbath school, and that I use them as an opportunity for myself as teacher and preacher, giving personally the principal religious instruction, while superintending secular education and in all studies examining." What Dr. Martin does for an hour or so, our missionaries are doing constantly, making the boarding schools not merely as Sabbath schools, but as Christian homes, "using them as an opportunity for themselves as teachers and preachers, giving personally the principal religious instruction, while superin-

tending secular education, and in all studies examining," thus seeking to bring up the children in the nurture and admonition of the Lord. The statement attributed to Mrs. Martin, that of the "well-nigh forty pupils," who "made a public profession of Christianity in the Mission Church," when she was connected with the school, "not more than two, if there were two," remained true to their vows, is not borne out by facts in the history of the Mission, nor is it consistent with her own graphic description of the noble bearing under testing circumstances of some school girls who had been brought to Christ through her instrumentality. I venture this explanation of the statement. It occurs in that famous "address to the Scottish R. P. Synod of 1874," "written," as he says with rare grammatical accuracy, "by the late Mrs. Martin and I jointly." Perhaps it is one of the sentences that was "written by I," and was intended simply as a rhetorical platform flourish. But, if it could be proved that "not more than two" out of the forty, "besides such as have been employed by, and been receiving wages from the Mission," probably a large proportion, "still hold by the Christian profession," that would be no argument against boarding schools. Demas was once associated with Paul in his labors, and yet love of the world led him to forsake the gospel ministry for a heathen temple. Even the congregation at Antioch has had its false professors, and there are occasional defections in the home Church. As Dr. R. J. Dodds said in a letter to the Board under date of July 29, 1860: "Teach as we may, the Holy Spirit, like the wind, will blow where He lists. Sow with what diligence and care we may, some of the good seed will fall by the wayside, some in stony places, some among thorns, and some in good ground. Still, if we perform in faith a labor, the profit

will no doubt exceed the cost." In America we honor Dr. Martin for what he has done and is doing in Antioch and Aleppo, and we never presume to criticise his methods of work. Why is it necessary for him to insult our representatives in Latakia, merely because we are not ready to adopt his narrow views on some subjects?

Folly is the mildest term that can be used to characterize an invitation to a man of his brand to write his views on mission work for the benefit of the American church, whose members have no quarrel with the apostle for teaching that "in Christ Jesus there is neither male nor female." But why express surprise, when a Covenanter minister, not long ago, when one of our beloved missionaries in China was called to her reward, did not hesitate to "rush in where angels fear to tread," and interpret that mysterious providence in favor of a pet theory on the school question.

Our missionaries in charge of the boarding schools in Syria, Miss Wylie, Miss Edgar and Miss Cunningham, are on the Lord's side, and He, the Sovereign Lord, is "mightier than the noise of many waters." How echoing to reflect that opposition to that form of service, whether it comes from the Sultan of Turkey or preachers of the gospel, is only noise. He will turn all these insults uttered against His servants from their intended purpose, and make them redound to His glory and the coming of His Kingdom.

EDITORIAL.

SPRING GARDEN AND COMPROMISE ST. MISSIONS.

The annual treat of Spring Garden Sabbath School was held in the chapel on the evening of Dec. 26, 1905. The room was appropriately decorated. A very large audience was present. An interesting programme was successfully carried out. A marked feature of the entertainment was

the singing. "If there was only such singing in our congregations," was the remark of one present, "there would be less objection to the use of the Psalms." Why cannot we have such singing in our congregations?

The school has had a prosperous year. The enrollment was 305, with an average attendance of scholars in the main room of 94, of beginners 19, in the primary department of 17, and of officers and teachers 17. The largest attendance of scholars on any one day was 207. There were 173 visitors.

The total collections were \$345.53, and expenditures \$299.91; \$110.52 were paid out for school supplies; \$50 for missionary's salary; \$40 for Syrian Mission; \$16.04 for Dr. Balph's Hospital; \$5 for Bible School Association, and \$4.50 for floral offerings.

Mr. A. Theodore Smith, theological student of the second year, has been the missionary for nearly two years. He reports an enrollment of 55 on the cradle roll (Miss Ida Henzel, Superintendent); 22 in the Home Department, with contributions during the last three quarters of \$10.80, and of 20 in the class which was formed four months ago to study the life of Christ.

The Compromise Street Mission held its treat on the evening of Dec. 22, 1905. A large number of friends were present.

1905 has been a successful year in the history of the Mission. The debt has been decreased \$125. There was an enrollment of 96. Mr. A. A. Wylie, theological student of the second year, is Superintendent. Mr. McCullough, student of the third year, and Mr. Ferguson, student of the second year, have taken part in the work.

Members of congregations in other localities remaining in the city over Sabbath are cordially invited to visit our Missions.

EDITORIAL NOTES.



A Memorial Thank-offering.

In the acknowledgment of receipts for the fund in the January issue Mrs. R. C. McKee, of Pittsburg, Pa., should have been credited with five instead of twenty-five dollars. This mistake reduces the total at the close of 1905 to \$2,705.77, to which are to be added the following offerings received last month:

Contributor	Amount	Mission Field
L. M. Society, Cincinnati, O.....	\$5.00	China.
C. Y. P. U. of Bethel Cong., Illinois.....	9.45	China.
Shining Light Circle, Third Philadelphia.....	5.00	China.
John Derby, Second New York.....	2.00	China.
Mrs. D. P. White, First Beaver Falls Cong.....	5.00	China.
Miss Laura McWilliams, Allegheny Cong.....	2.00	China.
The L. M. Society of Selma Cong., Ala....	15.50	China.
Lillie T. McKnight, Apache, Okla.....	25.00	China.
The W. M. S. of Eighth St. R. P. Church, Pittsburg, Pa..	114.25	Domestic.

The last-named sum was raised, as suggested in OLIVE TREES for October, 1905, and the Society will send the money direct to Treasurer James S. Tibby.

The offerings then at this date amount to **Two Thousand Eight Hundred and Eighty-eight Dollars and Ninety-seven Cents.** Evidently, as a friend wrote us a few days ago, "the fund is made up of truly consecrated gifts, and is therefore a fitting memorial of consecrated lives, and will be acceptable to God as the sacrifice of thanksgiving. The sum contributed is not large, but the faith and love which have prompted the gifts make it great in its possibilities."



Any one remitting money for OLIVE TREES or for missionary purposes, should, if he does not receive a postal card receipt in a week, write us at once. Many letters are intercepted. If they contain checks or postal orders, it is comparatively easy to secure duplicates, but an early notice is necessary. If they contain bills or postage stamps, the thief gets the benefit, whether the amount is large or small.



At a meeting of the Board of Foreign Missions, held in New York, Tuesday, Jan. 30, 1906, a letter was read from Rev. Samuel Edgar, of La Junta, Colo., in which he offered his services to the Church as a foreign missionary. The Lord of the harvest has heard the prayers of His people, and the probabilities are that Rev. James S. Stewart will have an associate in Latakia before the close of the current year. Mr. Edgar entered the Theological Seminary with an intense desire to labor in the foreign field, but there seemed to be obstacles in the way. Now, after some experience in pastoral work at home, he is ready, if it is the will of the Redeemer, to preach the gospel in the regions beyond.



OLIVE TREES has recently received the following contributions to the Foreign Missions: \$2 from a friend for the work in China; \$25 from the Sabbath School of Second Boston toward the support of a native teacher in Syria; \$2 for Miss Meta Cunningham, to be used in her work at Suadia, a small New Year's offering from her cousins, Maggie and Lizzie Morrow, New Cumberland, W. Va.; and \$7 additional for Cyprus from Lake Reno Congregation.



Early in January of this year, OLIVE TREES received \$1,000 from Mr. Harry Lanphear, of Blanchard, Ia., to be used in payment of the salary of a foreign missionary, and given on the same conditions as the \$4,000 contributed last summer.



Within a few weeks OLIVE TREES has received the following offerings for the work with which Dr. John G. Paton is identified in the New Hebrides:

Wm. R. Moody, E. Northfield,
Mass. \$184.00
Mrs. Jane C. Simpson, Thompson-

ville, Conn. 27.00
Mrs. Jos. Wray, Bloomfield, N. J.. 50.00



At the request of Rev. R. J. Dodds, we publish this final statement in regard to fencing the Mersina Burial Lot, that the churches may know that no further contributions are required for this purpose.

Piasters.	
Previously acknowledged.....	11,646.08
March 3, 1905, Miss Sterrett, for her Aunt Hannah Fife.....	35.00
	11,681.08
Expenses	10,625.00
Balance in Mersina Treasury...	1,056.08
	11,681.08



The Fifth International Convention of the Student Volunteer Movement will be held at Nashville, Tenn., beginning Wednesday afternoon, Feb. 28, and closing on the evening of March 4, 1906.

"We expect students and professors," writes Mr. F. P. Turner, the General Secretary, "from not less than five hundred colleges, theological seminaries and other institutions of higher learning; the secretaries of the leading Mission Boards of the United States and Canada; more than two hundred missionaries from all parts of the world field; State and National leaders of work among students; fraternal delegates from the Student Movements in other lands; national and international leaders of the organizations among young people. Student volunteers now out of college are also invited. The attendance will be limited to 3,000 delegates.

"The Convention will have four prominent features. In the first place, the main programme will occupy the morning and night sessions, and will include the strongest speakers of Christendom on the

various themes to be presented. In the second place, there will be held in the afternoons some forty-five special conferences, each with its own complete programme. For example, on one afternoon there will be conferences on the interesting and important mission fields of the Church; another afternoon on the various phases of work and the different classes of workers; and on still another afternoon the delegates will meet by denominations to consider the world's evangelization from their particular point of view. The third feature will be a large and impressive exhibit bearing on the progress of Christianity in the world. The fourth feature will be the exceptional opportunities for intercollegiate, interdenominational, and international fellowship.

"The Volunteer Conventions have been held three times in the Central West, and once in Canada. Nashville is the city of the South which furnishes the most suitable conditions for a great international student gathering. It is pre-eminently a city of schools, and is the leading educational center of the South. It has thirty-eight educational institutions with 800 teachers and a student population amounting to about 9,000. It has students from all parts of the world. In addition, it has nineteen public schools for a school population of more than 30,000. Nashville is a city of homes, the centers of hospitality. It is also a city of churches, with its six denominational publishing houses, fifty religious periodicals, two foreign mission boards and 174 churches—one for every 810 of the population.

"The benefits expected from this great gathering are limitless. Held at the most opportune time in the history of the Church, bringing together so many of the leading spirits in all the centers of learning, as well as the responsible leaders of the forces of Christianity, the Nashville

Convention, with inexhaustible divine resources available, will give a mighty impulse to the religious life of the colleges, stir the entire Church to greater zeal and sacrifice for the realization of the missionary objective, and make possible a truly remarkable onward movement in the world's evangelization."



The Student Volunteer Movement has sent to our office:

Religions of Mission Fields, as Viewed by Protestant Missionaries. 12mo., 300 pp. Cloth, 50 cents; paper, 35 cents.

This little volume is, to use the language of a circular that accompanies it, "the latest as well as the most comprehensive discussion of nine of the great religions of mission fields. It is the product of ten prominent missionaries, most of whom have had experiences, ranging from twenty to forty years in various mission fields, that enable them to speak authoritatively upon religions with which they have been in daily contact and to which they have given years of study. The various contributors have very little to say of these faiths from the theoretical viewpoint, but instead give the reader a practical view of non-Christian systems as they are operative in the ordinary life of their votaries. The religion of the negro in Africa; the stately aboriginal cult of Shintoism, as it affects the Japanese; Hinduism as held by over two hundred millions in India; Southern Buddhism, which holds sway over Southeastern Asia, and its Northern development as illustrated by the Buddhism of Japan; the two indigenous faiths of China, Taoism and Confucianism; Judaism and its degenerate and repudiated offspring, Mohammedanism; and last of all, the Roman Catholicism of backward lands where Protestant missionaries feel called upon to proclaim and illustrate a purer faith—these are the topics which

are so well and clearly discussed in this book."

We heartily commend this book to our readers, and shall be glad to know that it has a wide circulation among the young people of the Covenanter Church.

The Fleming H. Revell Co., New York, Chicago and Toronto, has laid on our table:

The Egyptian Sudan. By Rev. J. Kelly Giffin, D.D. Price, \$1.00 net. And

With Tommy Tompkins in Korea. By L. H. Underwood, D.D. Price, \$1.25 net.

The first-named book is a record of personal observation and experience in a mission station in an untried field hundreds of miles beyond Khartum, in the Sudan. The author has a marvelous story to tell about the people and their surroundings in this new scene of missionary achievement; and it is told in a style that cannot fail to arrest and hold the attention of the reader. The book is full of information regarding the condition and needs of a vast country, about which very little has been written. Every one ought to read this instructive contribution to the literature of missions.

The second book is the story of a boy born of missionary parents in Korea. In her preface the authoress thus records her purpose in writing it: "I have tried to depict faithfully some of the real ex-

periences of a real boy and his family and friends living in Korea. At the same time I have woven in much of the home life of the natives, and descriptions of many of their customs with regard to birth, death, marriage, religion, holidays, etc., contrasting them with ours.

"Hoping this book may serve to show the contrast between the family of a happy little Western boy and the poor children born in the dark, so that the hearts of the readers may ask, 'How can this be changed?' and 'What can I do about it?' it is given to the public."

The more literature of this kind is put into the hands of the young, the more certainly will they grow up the advocates and supporters of foreign missions.



OLIVE TREES has received the American Board Almanac of Missions for 1906. It is, as in former years, full of information. Its special value lies in its carefully compiled statistics of all the evangelical societies in the United States, Canada and Europe, and in its Summary of Protestant foreign missions.

It can be obtained for ten cents a copy, or in packages of not less than fifty copies at the rate of \$5 a hundred, at the Congregational Rooms, 14 Beacon Street, Boston, Mass., or at the offices of the Board in New York and Chicago.

Received through OLIVE TREES, January 16, 1906, from the Young People of Second New York, Four Hundred Dollars towards half year's salary of Rev. Walter McCarroll, their missionary in Cyprus.

Walter T. Miller

\$400.00

Treas

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